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PRINCIPLES OF NATURE AND OF LIFE.*

BY ROSICRUCIÆ.

THERE is in nature a trinity which we may define as Will, Wisdom and Love, in which trinity is contained all that exists. "Love lieth at the foundation;" it is the basic principle, the very protoplasm of life.

We know this trinity only through its manifestation in ourselves. We perceive the Wisdom in nature in exact proportion to its volume in us; we are aware of another Will only through its collision with our own, and we feel the pulsating Love in nature only in proportion to our sensitiveness to kindred vibrations. Further than this we cannot go. To essay a definition of man or nature must be in vain, and our knowledge of either, meagre as it is, is gained only by self-questioning.

Even God hears only within us when we pray, for we can go nowhere outside ourselves to find Him.

We impinge on nothing in nature; it is nature that impinges on us. The Intelligence in air, earth, water, gives us no heed; but by drawing them into our being they speedily become vocal to us, with sighings and laughter and song. The wind does not hear us—it is we who listen. Trees do not thrill to our presence, but their influences flow into and exhilarate us. We rest on the bosom of the Earth, enveloped in her spirit, the atmosphere; but we know nothing of her qualities and activities, except as we find them in ourselves. Hence when we would learn of the realities it is vain to look without: we turn to the interior, the spirit, where alone is wisdom. Spirit has many forms of manifestation, being in its essence sublimated matter, while matter is spirit condensed, the apparent two being really one. Every form that exists has emanations of spirit which pass into space, and each object is constantly receiving invisible substance which is in harmony with its individual nature. On these streams of spirit flowing into man, new thought-substance is borne, which, driving out the old, and being itself assimilated, changes the en-

tire man, by feeding the clamorous desires of his cosmic nature, as the emanations from the sun and the starry worlds feed this planet and its teeming life,—the earth with coarser, man with the finer elements. The earth is like a child in embryo fed from its mother. All worlds are in the womb of spirit.

Spirit grades itself from coarser vapor to the finest aura, magnetism and ether, and even to the more subtle emanation which we call thought; it is mighty in all forms, for all power resides in spirit. Alcohol, ammonia and other volatile essences are called "spirit," but its sensible presence depends on combination. Evaporate the water and nothing remains. You have discharged the spirit and its power is dissipated. Although spirit can not be seen, it can be felt, and always with an overcoming power. The fumes of alcohol produce drunkenness, and there is death in the fumes of ammonia and other volatile essences. There is, too, intoxication in thought; disease and death also lurk there. Insanity is a species of intoxication. What is it but another mode of existence, in which the ordinary mind is no longer master, and spirit partially escapes from restraining form?

Science teaches that ether mingles with our atmosphere, permeating every molecule, a spirit within a spirit, like the mind within the body and thought within the mind. The cause of motion and life, it not only permeates every molecule of the atmosphere, but, indeed, every atom of matter in the universe.

As lower Nature is unconscious of Man, so he fails to perceive that which is with but above him, the ethereal forms of life which abound in the ether. That which the mind perceives is as real as those objects seen with the physical eye. That only a few persons are aware of ethereal forms is no argument against their existence. There are certain etherealized modes of matter; why not ethereal *forms* of the same matter? Whence are the patterns of things constructed by man? If most of the so-called inventions were totally destroyed, men would reconstruct them after the patterns (the fire forms of things) which the inner eye beholds more or less clearly in the ether. Some men have a clearer sense than others; not exactly vision, but a simple *knowing* of facts, which may possibly not conform to our conceptions of Nature's laws; but the laws that bind matter into forms are assuredly operative far beyond our

little knowledge. May not Edison, for instance, be one of the more highly developed men who *sees* his inventions more or less clearly before he is able to construct them?

Spirit (which is Life) is the Master Builder and calls automatically for more and more material to make changes in the body. It calls also for more of the power which increases with intelligence, making necessary *more room in the man,*—a different quality of physical matter. This is drawn directly from the ether, the fire reservoir of nature. I look from my window and a shrub attracts my attention. As I gaze, it loses its rough, cold barb, its shining green leaves, and anon becomes ethereal, glowing like fire. Externally, it is motionless; but within the fire of a pale hue rushes through trunk and branch, through leaf and bud, until it leaps into space and is lost to my vision; for it is only when imprisoned in form and active that the ether is luminous. This liquid fire, which burns but consumes not, is the life blood of vegetation, of animals and of man,—nay, of the planet itself. Shall we stop there? Swinging in space are other worlds, more massive, more wonderful, more majestic than the earth. Above and beneath, on all sides, are infi-

nite spaces of ether. Has Creative Power left it void of forms in which life manifests? The microscope reveals to our astonished eyes another world than ours, filled with a limitless variety of living forms. And no one dare declare that there are no forms of life below the power of the microscope to reveal. Nay, the earth, air, water, all space, teems with life, and the ether has its throngs of forms more perfect and enduring than those we see with the physical eye; these forms that change with a thought and presently vanish like dreams.

The history of all times and peoples is filled with tales of the occasional appearances of these dwellers in the ether-fire, and they who seek may find that these tales are not altogether fanciful. The human mind can not transcend nature; it can conceive of nothing which does not exist somewhere in the realms of space. What we have and what we are is due to the fire principle, the imprisoned life of the ether. The walls of our dwellings are built of fire; the food we eat, the water we drink, the air we breathe, the pillow on which we rest our heads in sleep, all glow with fire when seen with the inner vision. Our bodies are luminous with a fire-form that thinks and works

and acts. Flame is but an opening through the floor of the fire world, through which the spirit of forms escapes, closing the opening when they have passed, lest too much of that inner glory should destroy us. An atom of fire, a spark set free under favoring conditions, would destroy the earth itself. Break down the walls that hold the ether imprisoned in the atmosphere, and such heat would be liberated that the earth would vanish like a morning mist.

The theory has been advanced that the sun is a burning world, and many calculations have been made as to the quantity of fuel consumed in a given time and how long the supply would hold out. As if light and fire were one and produced only by combustion! If it were possible to rise to the outer verge of our atmosphere, and from that coign of vantage to gaze at the sun, what should we see? Nothing. Before us would appear the blackness of darkness alone, because our eyes are constructed to see only in the earth's atmosphere. It is true the light would be there, for the conditions which produce light are always present, whether there are seeing eyes or not,—light being an effect of force. The sun sends a powerful force to the earth; this force is his spirit, which is

as invisible as the spirit of a man, or a flower. This spirit force, impinging on the earth's atmosphere, bursts its molecules, thus setting free the imprisoned ether. This causes motion in the air, and light and heat are the result. Fire in its latent state is black. In a lump of coal, it lies chained, a monster carefully guarded lest it be freed by some accidental application of force, as of steel or hammer, and assert its power with hisses and roars;—a monster chained and captive to the ingenuity of man and forced to conform to his ideas of use. Freed, unrestrained, it is a roaring demon roused from deep sleep in darkest matter. Light, being only an emanation of fire, is simply dark matter in motion.

We may be assured that the sun is no more a burning mass than is the earth. Probably it is a very magnetic and electric world having an atmosphere according with its components and, doubtless, it is peopled by celestial, magnetic beings, children of the flame.

Rarefied air is cool, and light is much clearer in it than in the denser atmosphere; but near the earth, in deep valleys, the air is denser, the heat greater, and the light less clear. This is because the earth also sends out a force which

meets that from the sun, producing active motion, friction and concussion. The broken molecules of air freed from the ether are heavier and settle nearest the earth, and we call it stagnant air. When the ether is free, outside the earth's atmosphere, there is no evidence of motion, but when set free within it, light, heat and motion are evolved.

Whatever appearance matter assumes, it is only an evanescent shell holding an etheric form which combustion may at any moment set free, a living entity. Observe a burning building. What strange sounds issue from the escaping spirits of wood and stone and mortar! What writhing and twisting, what fearful contortions, what flashing of tongues! What hissing and sighing, roaring and moaning escape from the burning pile! Ten thousand voices might be heard, if only the ear was opened to hear. What explosions and bursting asunder of matter! It is as if a host of the damned, with pick and shovel, with powder and dynamite, were breaking through the walls of the nether world and rushing forth in flame, breathing destruction and death, like fire and smoke, from mouth and nostril. No order, no system, no pity; but a fiendish hurry—a madness to destroy. The spirits of the air rush in

and join the awful revelry. Hark, what a roar, as if the world were one vast chimney and all the imprisoned denizens of the spaces were crowding it for exit! Whence and what is this terrible spirit of fire? It clutches with bloody fingers at every obstacle until, letting go of matter, it leaps, a free thing, to the skies, lapping the heavens with red tongue as it disappears, while down deep in the heart of matter still glows the white heat like a sun. It changes and decomposes everything within the radius of its influence, and soon all that remains of a stately pile is a heap of ashes. Its material has returned to its original state, the dark, unknown night of spirit, the blackness primordial; a state void of forms, a condition in which there are no reflections, as there is no light.

All forms are visible by reflection, the action of light on that unknown, formless night. They are concealed in darkness until light impinging on them reveals them to our view. The night in the mind causes thought (another name for reflection), and thought is a blow of the soul on the opaque walls of ignorance, behind which all knowledge is hidden, as the stars are concealed in the sky until they are revealed to us by reflected light.

Fire is the form in which life—spirit—

resides; but spirit, life itself, is not subject to mundane law. It manifests in one form only to pass into another, and the form is but a prison. It must manifest according to the laws of form, but at the same time itself is free. It builds its house and it destroys it, working with such tools as are at command. Its freedom is measured by our intelligence, and the little life within us shows forth its freedom according to the quality and power of mental action we may have attained.

In the history of the race, we find that nations, governments, religions, science, art, culture, all are born, ripen, decay and die; but the mighty informing LIFE neither increases, nor decays, nor dies.

Because of this fire principle resident in all things, matter, time and space are no barriers to thought, which is itself an emanation of spirit and free,—a fact demonstrated in dreams. In sleep, the laws governing the waking state cease to control; the soul passes through space unhindered, and suffers and enjoys the experiences of years in a moment. Dreaming awake is an experience known to many, but scouted by the material *wide-awakes*, who seldom dream even in sleep. The *quality* of Life is the same, whatever form it may assume, and the spark in the

worm is as bright as the larger spark in the man, for volume does not determine quality. It is therefore evident that the only mode of progress possible is in change of form, the one life being everywhere identical in quality. This life in man is a continual prayer, ever aspiring, never satisfied; seeking ever more enlarged and better conditions for manifestation. The physical nature, the material mind of man changes,—develops more and more power as a vehicle for this pent-up, ever restless and aspiring Life. Sense joins itself to sense to form a medium of concrete expression, as suggestion joins suggestion to complete an idea.

We have five material and five spiritual senses, as the fingers of our two hands testify. It is from the union of the five material senses that intellect is developed as a sixth sense. Intellect is the discoverer of truth, and by its exercise that which was hidden is revealed. Numbers exist from the beginning of manifestation, and the wise ancients saw in the sphere the symbol of perfection. All motion is circular, from worlds rolling in space, the succession of the seasons, the rising and setting of suns and planets, even to the birth, growth, decay and death of all material things. Life itself being

known only by matter in motion, describes a circle from its appearance to its disappearance. Eternity, that which is without beginning or end, is aptly symbolized by a circle.

Numbers increase from one to ten and, of old, symbolized human life in its progressive stages toward perfection. Each number stands for some radical point in the circle of progression. One (1) is the symbol of the perfection of the physical in its form and essence and has the same meaning as the letter I,—myself, a unit, the self-conscious ego, the fire form of man. Note the increasing angularity of numerals up to nine (9); then comes the union of the first perfect symbol (1) with the circle (0), the highest point of attainment, the union of the masculine and feminine—ten (10). The number nine (9) represents completeness of unity, and is the point of return to the original one (1), the completion of the circle; united with the feminine symbol (0) we have ten (10)—completeness, duality, perfection, eternity.

Each number symbolizes a sense, and these senses taken together form a connecting link between the ethereal man and matter.

Note that the five senses include the

first five numerals alone, and the man who has developed only the five material senses is lower in the scale of being than the animal, who, besides the five senses, has instinct, which in animal life is the sixth sense. Between reason and instinct there is no dividing line; the one blends into, or is a progressive outgrowth of the other. Man is now developing the seventh sense, which is LOVE, as distinguished from passion, its root. This is the development of human nature which lifts man above all other material forms of life, being the great revealer of the mysteries of the spirit of the universe. Seven (7) is a sacred, a magical number, for with it begins another series. Six (6) is the symbol of intellect and represents the beginning of soul sight. It is the pivot on which the inner or ethereal man *begins* to turn and examine himself.

Intellect is not usually classed with the animal senses, but it is really the culmination and crowning glory of them all. In man the *unfailing* instinct of the animal is replaced by imperfect, because *progressive* reason, and he is free to choose the path, the life, the thought that attracts, whether it be good or evil, in harmony with his being or opposed to it in every particular. But animal life is in inexor-

able *bondage to law*, and knows no impulse to be free. In man, the mind expands, the intellect seizing first on that which attracts the physical senses. Finding all sense attractions unsatisfactory, he turns from them, striving in further stages of progress to learn the riddle of the universe, and finds greater pleasure in exploring its laws, tracing out the relationships of things and seeking to know the cause of all the phenomena of Life. Sooner or later this too ceases to attract or satisfy, and Intellect gives place to Soul, whose ruling sense is Love, the perfection of the trinity which Saint Paul enlarges on in one of his epistles.

The Infinite calls to man continually to look higher, and the unconscious response is in the restless longing for better conditions and greater happiness. Vain would be this insatiable thirst, this beckoning of the Spirit, if we were not possessed of embryo senses wherewith to grasp the higher knowledge which leads to wider perceptions and more satisfying results.

The finest and highest degree of sense perception is Intuition, the sight, hearing, taste, smell and touch of the Soul. Each faculty has intuitive perceptions peculiar to itself,—as mechanical, mathematical,

psychometric, philosophical. It rarely happens that intuition is largely manifested through more than one faculty in the same individual. Successful speculators gamblers and stock brokers owe their success to a lightning-like perception of the value of chance involved in their ventures. As the slow calculations of the intellect, the plodding deductions of reason, merge into intuitive perception, the whole physical nature responds by a greater nervous sensibility, and well-developed intuition may act on the lower planes of being wholly without the coöperation of the moral sense; a most dangerous and disastrous combination.

Feeling, emotion, is the foundation of existence. The senses have their root in it, and with steady growth and expansion it culminates in the moral nature as Conscience, an intellectual perception, and in Love, an exalted sense of oneness in duality, a union of Man with the Divine Uncreate Intelligence: intellect, the male, joining heart, the female, to perfect the dual ONE.

The psychic senses enable the soul to contact the external plane of matter and this contact is effected by vibrations in the nervous system. All matter, all soul, all spirit vibrates; nothing can exist except

through motion, but the atoms which compose some bodies vibrate more rapidly than those which compose others, and those atoms which vibrate most rapidly manifest the greatest force; that is, their aura is projected to the greatest distance. Objects whose vibrations are slower than those of mind, are visible in the ordinary light of our planet's atmosphere, but objects whose vibrations are more rapid than those of mind are invisible to physical sight. Light itself is only visible because mind vibrates more rapidly than the luminiferous ether, and the etheric forms of spirit are visible only to the psychic eye. The soul is that in man which sees psychically, and that which *knows;* but its medium of external manifestation of knowledge is found in harmony alone. The soul makes many lenses to look outward, but its glass is defective and it gets only distorted views. It makes mind, designing it to open as a flower to catch the dews of inspiration from the upper heavens; but it droops its head, looking downward and backward, thus defeating the soul's object. It catches no dew and gathers only refracted rays of light from the glittering objects of illusory sense. It comes and goes through births and deaths innumerable, still striving to perfect its

instruments, working steadily with *conscious* knowledge toward the perfect.

Will, Wisdom and Love embody and are embodied in man, but "Love lieth at the foundation"; it is both substructure and superstructure. In the lower nature, it is termed lust, but mundane existence rests on and flows from it: the fire of life, the creative principle of all nature, the crude manifestation of Love. As lust, it is intensified, burning *feeling;* as Love it has become refined, sublimated, spiritualized. But it is still *feeling*, and that alone. Lust creates the physical body; Love creates the spiritual body. The first prepares a means whereby the soul can endure and conquer this physical life; the second a means whereby it can enter into another and more glorious mode of existence.

△

For a Statue of Shakespeare.

Who models thee must be thine intimate—
Nor place thee on a grand, uplifted base,
Where tired eyes can hardly reach thy face.
For others this might serve; thou art too great.
Who sculptures thee must grasp thy human state;
Thine all-embracing love must aim to trace,—
Thy oneness with the lowliest of the race.

Until this sculptor comes, the world must wait;
But when he comes, carving those deep-set eyes,
'Neath brow o'erarching like the heavens' high dome,
The men will turn aside with glad surprise
And say, slow wending from their toil toward home,
"I saw this Shakespeare in the street; he seemed
A man, like you or me, howe'er he dreamed."

WILLIAM ORDWAY PARTRIDGE.

Book Reviews.

TWO BOOKLETS ON VIBRATION

It is very well to have so important a subject as that of vibration treated intelligently from various points of view. Attitudes more opposite than those of Dr. W. P. Phelon, of Chicago ("Esoteric Vibrations"), and Dr. T. J. Shelton, the editor of "Christian," ("The Law of Vibrations"), it would be difficult to imagine. Dr. Phelon tells us in the preface to his monograph, that he makes no pretence to authoritative or exhaustive scientific treatment. He seeks rather to bring to the notice of his readers the primary considerations involved, by way of suggesting further study along the lines indicated. It is a treatment of the law of vibration from the side that so far has been considered esoteric; but which is rapidly becoming exoteric, with the approach of scientific advance to the material frontier. The author has given us a very perfect piece of work. His style is lucid and flowing, and he condenses into small compass much important truth. "The system of planets," he says,"whirling through space, in all its relations and interrelations, depends upon the condition of the atoms of which its planetary members are composed; whatever the mass possesses the atom must possess in proportion to its size. There would be no attributes of the forms if there were no attributes of the atoms. * * * The esoteric vibration is not the long wave-like sweep of a tightened cord, but simply the adjustment of the atoms constantly being thrown out of the balancing of their polarity. It is not the vibration of manifestation, but a creeping, twisting, sliding motion that brings positive pole to negative, and negative to positive. It is constantly being repeated throughout all the man ifested.

Upon this property is hung all the unfolding of all the boundless. * * * The interactionary effects of the laws of polarity and vibration were understood by the ancients as expressed by them in the phrase, 'a sound mind in a sound body.' * * * Above all other currents of vibration, deep and unfathomed, works the auraic current. This is the vibration of thought, permeated by the potency of the will. Each of these currents can be dominated on their own plane by the spirit energy of the higher self as part of The One. Each of the superior can control fully and entirely each and all of the inferior, and can also induce the formation and increment of the inferior. *In induction lies the co-ordinating equilibrium of the universe.* * * * It has always been man's highest dream that some time or other he might hold upon the earth a body which should be as everlasting as his spirit. If he does that, then his body must be composed of spiritualized atoms. Man's real business, then, from the very inception of the first incarnation, has been to spiritualize the atoms upon the globe. * * * They who will live as perfected men, perfect spirits in perfect bodies, will then dwell as wholly spiritualized beings, and then man's desire, whose fulfillment has been so eagerly sought and promised over and over again—the resurrection of the body—will be accomplished." Dr. Phelon closes this admirable introduction to the subject with a plea for self-training along the lines that shall bring us to "the one thought, the one aspiration, to incorporate into our bodies, by right living, as many spiritualized atoms as it lies within our power to reach, and thus exalt our vibrations."

Dr. Shelton's little book contains twelve lessons on what he calls "I Am Science." The first is on "The Vibrative Center," which, he says, is the sun. "Life is activity, activity is movement, and all movement is vibratory." He argues that although the sun is the center of our system, its perceptible movement, as demonstrated by physical science, proves that it is not the central sun of all systems; therefore there must be a center of centers. At this point Dr. Shelton sheers off,

steering clear of any reference to this center, further than the quotation from the Bible, "God dwelleth in light which no man can approach unto." "As the human mind cannot grasp the infinite," he says,"we will deal only with our own solar system, yet, as nature has but one system of laws, we may suppose that all other systems are like unto our own." The sun is the generator and regenerator of all life. Man, as to his physical life, is but the image and likeness of the real man in spiritual life, and all spiritual or unchangeable life is the sun. Spirit substance clothes itself with the varied forms of life in the material world. The earth is the womb of the immortals who are begotten by the vibrations of the sun. Mortal bodies have mortal minds, the body corresponding to the earth and the mind to the moon. Like the earth and moon, they are perishable; they had a beginning and will have an ending. He who is in full possession of all his powers of mind and body is under the dominion of the sun. A Jesus born under the direct vibrations of the sun, has dominion over all the earth. He had a mortal body and a mortal mind, also a spiritual body and a spiritual mind. He was a Word spoken into the psychic atmosphere in order to put before the mind of man the dominion of a Son of God over all material things, and to so plant this Word in the human mind, that it will come forth and crown man the Son of God. All this is to be accomplished through the law of vibrations. Jesus has already performed his part and will not come again in person, as he has sown the seed, which is the word of God, in the field, which is the world. It is yet to bring forth from the ground a hundred fold of spiritual life. When churches, sects, systems and theories have passed away, then will come the resurrection from the dead. This is to be accomplished, not by the coming forth of the Sower, but by the coming forth of the Spirit of Truth. The Sower said: "As the lightning cometh from the East and shineth even unto the West, so shall be the coming of the Son of Man." It is a vibratory movement. The earth is just now beginning to feel this movement and it is chemicalizing mortal thought.

The second lesson deals with "The Begetting." Everything that is born into the objective, must first be begotten in the subjective. There must be a new birth before we can see the kingdom of spirit, and a new begetting before there can be a new birth. The seed which must be planted is the Word of God. This seed is not mere imagination; it is a real substance out of which all things are made; it is the creative energy of the universe. It is the only substance that is unchangeable. It is that which upholds all other things, it is God. The third lesson is headed "The Quickening." From the seed, which is the Word of God, come forth the Children of God, the Sons of the Sun. They are born, not of blood, nor of the will of man, but of God. When the living seed of the kingdom enters into the mind, and proper conditions obtain, a soul is begotten; and after a while the spirit is quickened. This quickening of the spirit is the very first sign of life within your inner self. There is a new life within you which at first only disturbs you. The key to understanding is to know that God is God and that there is no one beside Him. The king is always in his kingdom, and the kingdom of Omnipresent Spirit is a kingdom filled with its king. This summary of the first three chapters is a fair indication of the author's thought and of his style. The remaining chapters are devoted to "The Second Birth," "Isolation," "The Not I," "The Life," "Light," "Truth," "Love," and "I AM THAT I AM." In the closing lesson, the author says with much force: "For centuries the world has seen a man when God was named; and, not understanding this, or being unable to grasp the idea of the universal being confined to an individual, they substituted Jesus of Nazareth for the person of God. This has given the world a suffering, dying and dead God. * * * The new thought has given us another definition and called God the Universal Spirit, Universal Mind, Universal Being. This is nothing new. The world has had this definition in Pantheism. * * * Nothing is defined to the mind's eye by the phrase, "Universal Spirit." The mind is lost in infinite space. What we are seeking for in this new

thought is to find ourselves. We have been lost long enough. We must get a correct definition of God by getting his right name. Moses, "the founder of all metaphysical thoughts — or, at least, the one who gave the key to the interpretation of all religions,—found the name of God and gave that name to his people." This name was always the bugle-note of victory. In answer to the question, "What is thy name?" the voice from out the burning bush answered to Moses, "I Am that I Am." This means the personal I and the universal I in co-operation make up the "I AM that I Am." No matter how many Christs may come to earth, no matter how many prophets may arise, the name of God forever remains "I Am that I AM," and the key to the understanding of this definition is "to recognize the personal I and the universal I working in conjunction with each other." As the only lesson in the twelve dealing directly with vibrations is the first, Dr. Shelton may, perhaps, be criticized for giving to his book this title. His point of view is strongly individual, as is his treatment of the subject. His book and Dr. Phelon's are reviewed together to contrast opposite sides of the same subject. ("Esoteric Vibrations," by W. P. Phelon, M. D., Hermetic Publishing Company, Chicago; 12 mo, paper, 35 pp., 25 cents. "The Law of Vibrations," published by the author, Little Rock, Ark.; paper, 16 mo, 104 pp., 35 cents.)

There is no one stands in the way of each individual spirit's unfoldment but himself. Physical sickness, mental disability and poverty are no barriers to the development of the spiritual nature for these are all transformed by the expansion of love in the soul, and if they persist with any one, it is because he or she lacks love.
—*Lucy A. Malory*, in "*The World's Advance Thought.*"

THE MAGAZINES.

THE LIFE. Among all the new thought periodicals that come to us, there is none which can be counted a more distinct force than this admirably edited and printed weekly journal. Healing is wafted in its pages; there is life in all its lines. Mr. Barton's work is scholarly and scientific. He handles the Bible with a boldness and freedom possible only to a mind well grounded in the truth of the oneness, the universality and the absolute perfection of Spirit. Mrs. Barton is always clear and practical. She has a luminous grasp on the underlying principles of spiritual science, and, what is perhaps more, is sure and ready in the application of her knowledge to the healing of disordered conditions. In the sixth of an exceedingly able and interesting series of papers headed "What Mysticism Is," that profoundest of modern mystics, C. H. A. Bjerregaard, clearly defines the difference between the occult and the mystical. (A. P. Barton and C. Josephine Barton, editors and publishers, Kansas City, Mo.)

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UNIVERSAL BROTHERHOOD. The February number opens with an article by Zoryan on "Theosophy and Universal Brotherhood," which is in the nature of a poetical rhapsody introductory to an exposition of theosophical teaching. Zoryan's style would be clearer if it were not so flowery. A much more satisfactory and sensible article is that by Dr. B. C. Buchanan, entitled "What Is Mind?"—a very large question on which the writer certainly throws much new light. "The Genesis and Purpose of Music" is discussed by Axel E. Gibson. Margaret Stuart Lloyd writes an extremely interesting account of a new musical genius, the nine-year-old girl, Paloma Schramm, of Los Angeles, whose marvelous talent is said to demonstrate the truth of reincarnation. At the age of three, she improvised lovely melodies and baby

songs, "and when she was but four she remembered and repeated correctly all the principal motifs from the opera of Lohengrin." We are reminded that the new cycle begins with February 18th, of the present year, by Mrs. Katharine A. Tingley's manifesto, addressed to members of the Theosophical societies throughout the world and calling upon them to make the beginning of the new cycle a marked day in the Theosophical movement. Since the number was issued Mrs. Tingley's followers have "marked the day" by meeting in convention at Chicago and abandoning the title Theosophical Society in favor of that of Universal Brotherhood. (The Theosophical Publishing Co., New York. Price $2.00 a year.)

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NEW LIGHT. Miss Elizabeth Hotchkiss, Ph.D., for several years a writer on the staff of "The Metaphysical Magazine," and more recently editor of "New Light, a Correspondence School of Philosophy," announces the early appearance of a new quarterly review, designed to cover in a broad and comprehensive spirit the philosophy and practice of the new metaphysics. The time is ripe for such a periodical, and under Dr. Hotchkiss' direction it cannot fail to meet a high standard both in thought and execution. With Dr. Hotchkiss will be associated several of the leading thinkers in this field, who will form a strong, co-operative editorial staff. This quarterly review will in itself be a magnificent demonstration of the success of metaphysical methods in actual practice. "New Light" in this new form will represent a natural evolution from the earlier form of the monthly publication, which, in itself, was decidedly unique and attractive. That form, Dr. Hotchkiss tells us, was evolved in the silence and, as an expression of the law, has surprised and interested many during its unfoldment. It is curious to note that, strong as was the individuality of the paper, Dr. Hotchkiss now believes that necessary stage of its development to be

past. The power developed during the individual stage is to be contributed to a coalition of associated powers in "New Light's" later form. The observant mind will note a striking analogy here to the development going on in the reconstruction of society. It would seem that in periodical literature, as in industrial evolution, the development of individuality, if it is to be for good, has its very distinct limits. Many people, it is found, cannot read a paper that is too intensely vital without a decided fermentation. While this is perhaps evidence of the power of Truth, it suggests at the same time less condensation and a sort of several-sidedness, so to speak, as being better suited to the majority of readers. It is encouraging and convincing testimony to the value of Dr. Hotchkiss' method, that within six months of its first issue, "New Light" received recognition, not only in every state in the Union, but also from England, France and other countries of Europe. That still larger success awaits the quarterly "New Light," no one acquainted with the editor's powers and qualities can doubt.

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FAITH AND HOPE MESSENGER. This is the title of W. J. Colville's new monthly, of which the first number was published at Boston in December. A splendid article by Mr. Colville on "Types of Ideal Womanhood," opens the number. In the course of it, he makes the incidental, but very true, remark that "It is only from the metaphysical or ideal standpoint that any question can be intelligently discussed, because materialistic theories start at the wrong end of everything and confound causes with effects." The article is commended to the reading of all mothers and to the particular attention of every mother's son. Lizzie Helena Soule has a suggestive article in the same number, on "The Power of Art in Expression." Meetings, lectures and other spiritualistic, theosophical and metaphysical activities are briefly reported, and the n umber contains excellent reviews of current

book and periodical literature dealing with the new thought. The price is five cents a copy or fifty cents a year, and it is certainly worth the price many times over.

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MERCURY. The February issue contains Paul Tyner's address on "Universal Brotherhood," originally given before Brotherhood Branch of the Theosophical Society in Denver. The evolution of the idea of brotherhood is treated, its scientific basis stated and its ethical implications plainly pointed out. A suggestive contrast is drawn between the altruistic idea, expounded by the churches and by political economists of the new school, and the monistic idea of Theosophy. Other articles of interest in this number are: "Why We Should Study Theosophy," by A. Marques, and "Theosophical Bible Study," by S. E. Solley. The Countess Wachtmeister's monthly letter gives particulars of her work in the East, and Theosophical activities in the Pacific Coast and Rocky Mountain region are chronicled in reports from branches. (San Francisco, Cala. $1.00 a year, 10 cts. a copy.)

"It is the heart, and not the brain,
That to the highest doth attain;
And he who followeth Love's behest
Far excelleth all the rest."

—*Longfellow.*

QUESTIONS AND ANSWERS.

HYPNOTISM.

A. W. G. and others.—The story, "Playing With Power," in the January TEMPLE, is the work of an author well and widely known as a sturdy and steadfast champion of freedom—of freedom of thought as the primary and essential basis for freedom of the individual in any and every direction. It will not do for mental scientists of any school to forget that *freedom* is of the very essence of the new thought, "The truth shall make you free." Truth is as impossible without freedom as freedom is impossible without truth. The story is unusual, but it was designed to meet a very unusual condition. While we are all aware that hypnotic power may be exercised for good, it is unfortunately true that at this moment there are in all parts of the United States and in Europe, splendid souls held in thraldom through the use of hypnotic powers in the hands of unprincipled men and women. "Forewarned is forearmed." There is special need of warning against the approach of an enemy who comes in a disguise unfamiliar and unsuspected. The story may be said to have a double mission, in that it not only conveys this warning, but also holds out a strong hope of deliverance to those in bondage so apparently unbreakable that its victims rapidly sink into the depths of despair. Side by side with Hudor Genone's revelation of the power for evil wielded by the hypnotist is told the story of the superior power of Love and its conquest.

REINCARNATION.

E. F. N.—The reference on page 289, December TEMPLE, *is* designed to convey the idea that Jesus taught that he himself was a reincarnation of Elias.

It is true that the disciples who witnessed the transfiguration and the appearance of Moses and Elias, understood Jesus as speaking to them of John the Baptist (Matt. xvii: 13). In this it is believed they erred. The apparent three, Moses, Elias and Jesus, were overshadowed by a bright cloud, out of which a voice spoke, saying: "This is my beloved son in whom I am well pleased; hear ye him." Afterwards, when they had lifted up their heads, "they saw no man save Jesus only." In answer to their questions, Jesus went on and described his own work up to that point, saying: "Elias truly shall first come and shall restore all things, but I say unto you, that Elias has come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." By "Son of Man," in this passage, as in many others, Jesus meant to refer to humanity, to mankind in general, and to himself personally only as the type. John the Baptist knew what he was talking about when he told the priests and Levites that he was not the Christ and not Elias. He knew Elias in his new incarnation. It was not meant to use the phrase "greater than Elias" as a literal quotation of Jesus' words. In this connection our correspondent suggests that much light on the subject of reincarnation will be found in the first five verses of the fourteenth chapter of Revelations.

EDITORIAL NOTES.

The following passage from Emile Zola's address at the funeral of his great confrere in letters, Alphonse Daudet, declares very distinctly the law of life, not only in literature, but also in all creative art—and that means in all *life*, rightly so called:

Daudet possessed what is most rare, most charming, most immortal in literature: an exquisite and powerful originality, the best gift of life; that of feeling and expressing with an intensity so personal, that the slightest pages from his pen will preserve the vibration of his soul so long as our tongue exists. And this is why his creations have a real being. He gave them breadth and life and made them to move in a living atmosphere.

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The sonnet "For a Statue of Shakespeare," which appears in the present number of THE TEMPLE, tells the same story which the poet-sculptor embodies in his famous bronze statue of the Bard of Avon, in Lincoln Park, Chicago,—the *human* side of the poet. In a recent letter, speaking of this work, Mr. Partridge writes: "It was the love of humanity that made Shakespeare supremely great, to my thinking." In the renaissance of genuine art new dawning upon us, this grand truth as to the supreme inspiration of love for humanity will make itself felt more than ever before. It is the keynote running through all the teaching of William Morris, that grand apostle of art and of the emancipation of the worker as a necessary means to true art.

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We have received a feelingly written and beautifully printed *in memoriam* sketch of Mrs. Clara H. Scott, the gifted author of "Truth in Song," written by her sister, Mrs. Mary O. Page, and adorned with

an excellent portrait. Mrs. Page writes to the editor of THE TEMPLE, in a letter accompanying this memento, that in private papers left by Mrs. Scott they found written this declaration: "Truth in Song is the beloved child of my heart. I have asked God's blessing upon every song within its covers." Those who have experienced the remarkably soothing and healing influence of these songs, when given either in public or private, may well realize that this must have been the case, and that the blessing thus asked has been abundantly bestowed.

It is not, friends, what men hold true that here concerns us, but that they should be so faithful to that which they hold true, Jew or Christian, believer and unbeliever alike. Times change, beliefs alter or are forgotten, the religious formula of yesterday may prove insufficient to the impatient children of to-day, but that devotion to principle which those "witnesses" exhibited is itself the pith of religion. And may that be ours in the new age, that we also may be willing to die for our principles, if that supreme test should ever again be required; nay, better than to die for our principles, that we may at all times be willing *to live for our principles*, for that is greater and nobler still. —*Felix Adler.*